

THE HISTORICAL TRAIL

1968



The Historical Trail

Yearbook of the Historical Society of the
Southern New Jersey Annual Conference of
The Methodist Church

Vol. 2

1968

No. 4

FOREWORD

This is the 7th issue of THE HISTORICAL TRAIL to be issued by the Southern New Jersey Conference Historical Society. Its purpose then, as now, is to bring to light information on the glorious heritage of Methodism in our Conference - its churches, ministers, laymen and organizations. There is a lot of history in New Jersey Methodism, much of it unknown. Yet it is the heritage of the past that "provides the key to understanding the present and planning wisely for the future."

A lot of history has been made since the 1st issue in 1962. Our Conference has a new name, the Southern New Jersey Conference. We are part of a new Area, the New Jersey Area. Our Conference has enlarged with the addition of many former Delaware Conference Churches, to enrich our fellowship. We have a new bishop, Bishop Prince Albert Taylor, Jr. In fact, we are now a new denomination, the United Methodist Church and we welcome and want to learn the history of the former Evangelical United Brethren Churches who are now in our Conference.

The Officers of the Society hope you enjoy this issue of THE HISTORICAL TRAIL. Lloyd Griscom, author of "First Methodist of New Jersey-Joseph Toy", is a new member of our Executive Committee, Clark Barrett, who wrote the article on Estellville Methodist Church is a previous contributor. His other article, "Barratt's Chapel, A Shrine of Methodism" appeared in 1963. A brief sketch of the history of more of the former Delaware Conference Churches appears along with the conclusion of the list of preaching places of Bishop Asbury in our Conference.

Our thanks go to our new editor, Dr. J. Hillman Coffee. Any suggestions, comments or manuscripts for possible future publication should be sent to him at 201 Virginia Ave., Westmont.

It was my personal pleasure to have edited the previous issues of this little publication. Its acceptance throughout the Conference and by interested historians across the Church is most gratifying. This year it is a privilege to write this Foreword to another venture in retelling the story of the history of our Church.

ROBERT B. STEELMAN, President

Cover:
Statue of Francis Asbury on
The Drew University Campus,
Madison, N.J.

Photo courtesy of
Joseph Henry Bennett

FIRST METHODIST OF NEW JERSEY: JOSEPH TOY

A young New Jerseyman owned the distinction of leading the first Methodist Class in the region, of founding a second Society and assisting in formation of a third – additionally having a hand in the beginnings of American Methodism as a denomination and teaching in the first Methodist College – before reaching his fortieth year.

Beyond all of this, he preached for more than thirty years. These were the achievements of a modest, scholarly teacher of the early way who was at times tempted to doubt his call. His name was Joseph Toy, and he was born on April 24, 1748.

His Swedish ancestors had seated land along the Delaware during the 1600's. Their 300-acre site was to be given the Biblical town-name Palmyra by a later generation of the Toy family.

Early landholders followed the practice of placing a promising son in boarding school at the nearest well-settled town; and in Joseph Toy's case the process was hastened by the early untimely death of his father. The nearest town was Burlington, and here the boy remained under the tutelage of a prominent early teacher, Thomas Powell, until his twentieth year.

He remained in the town or was a frequent visitor, for this was familiar territory. His mother had been raised nearby. More than once young Joseph Toy was influenced by a first cousin of his own age, a theological student named William White – the son of Col. Thomas White and Esther Hewlings of Burlington – who was destined to fame as the only Church of England clergyman to remain in Pennsylvania during the Revolution, and ultimately to notable service as the first Bishop of the Pennsylvania diocese.

Joseph Toy found interest in the sermons at St. Mary's Church in Burlington. He had come from a devout background. The Toy ancestors had been among the Lutheran founders of Old Swedes Church at Kingsessing, to which they had traveled by boat. His cousin the Bishop was to write years later of "his honored mother" that "I ought not to withhold ye fact that to her princi-

pally I owe impressions of Piety in early Life." Joseph Toy would doubtless have offered similar testimony to his mother's training.

It was not too surprising that young Mr. Toy paused to listen when Captain Webb, a British officer since the time of Braddock and in 1770 a Methodist lay-preacher, visited Burlington and preached in the market house.

After initial resistance to the Captain's message on justification by faith, Toy returned to hear Captain Webb speak in the court house, and was impressed – even as Webb himself had been impressed on a visit to Bristol in England six years before this time, by the sermons of the Rev. John Wesley.

Captain Webb induced Joseph Toy to form and lead a Class in Burlington. The time of its founding was December 14, 1770, and this was the earliest organized Methodist Class in New Jersey.

After a few months Joseph Toy moved to Trenton, as a result of his marriage and to teach a school there, leaving the Burlington Class under an alternate leader. This Class eventually laid foundation for the present Broad Street Church of Burlington. Joseph Toy immediately formed a new Society at his home in Trenton, and this in turn shaped the beginnings of the First Methodist Church of Trenton.

When Francis Asbury began his remarkable ministry in America in 1771, he found these evidences of Joseph Toy's work. Asbury preached his first sermon in New Jersey at Burlington in the fall of 1771, laid the cornerstone for a Methodist meeting-house at Trenton in 1773, and in the same year induced Joseph Toy to serve as a Trustee for the Methodist Society at New Mills (Pemberton) where a building was contemplated.

During this period Mr. Toy began to preach. Francis Asbury's journal carries these words written in Philadelphia, doubtless after a service in St. George's Church, in 1773: "I had the pleasure of hearing Mr. Toy preach with great sensibility."

John Wesley was at this time 70 years of age, Asbury was 28, and Joseph Toy was 25. Perhaps the similarity in ages brought the two young men together; it is certain that Mr. Asbury had great respect for Toy's learning, which by virtue of academic training placed him far in advance of the average for his day. The Asbury sway may be sensed in Joseph Toy's next move, to Maryland, where Mr. Toy sponsored a Methodist Society at Abingdon in 1779.

This small town was some 18 miles from Baltimore. Joseph Toy taught school and was instrumental in building a meeting-house in Abingdon. The importance of the town in the building of a future Methodism now became clear.

Francis Asbury and Dr. Thomas Coke – the latter fresh from England and carrying credentials from Mr. Wesley – Met at Abingdon in the fall of 1784 to plan for the Christmas Conference in Baltimore. They were entertained nearby by Henry D. Gough at Perry Hall, and from there rode to Baltimore where on December 24 Dr. Coke and Mr. Asbury met with the lay-preachers of America in resolution to form the Methodist Episcopal Church.

At this historic Conference the two leaders were elected Bishops of the new Church. Among other decisions was one favoring the building of a Methodist school. The two Bishops were honored in the naming, for the school was known as Cokesbury College. Joseph Toy's background-influence may have been important in the location, at Abingdon, on a site commanding a view of the Susquehanna Valley and the Chesapeake Bay. When the College came to fruition in 1785-86, Mr. Toy was named Instructor of Mathematics and English Literature.

In 1787 the Conference was held here, and so crowded were living quarters in Abingdon that twelve of the preachers bulged the walls of Joseph Toy's house. Thus were a dozen hungry preachers introduced to the delicacies of Jersey-style cooking by Mrs. Toy, who faced the event with understandable trepidation.

Joseph Toy's teaching career, and the affairs of Cokesbury College as well, came to an end a few years later. The College

was destroyed by fire in 1795. Mr. Toy moved to Baltimore where a substitute building was used, until it likewise burned to the ground a year later. Discouraged by the extreme losses involved, Bishop Asbury gave up for the time being the attempt to maintain a school of higher learning.

Joseph Toy had continued in the role of a lay-preacher from time to time, and was ordained a Deacon in 1797. Entering now upon the itinerant life, he served circuits on the then-customary basis of one-year assignments – his numerous fields of labor ranging from such localities as Calvert, Norfolk and Frederick to Baltimore, Great Falls and Prince George's.

He continued to preach after his retirement in 1819, and was in fact stricken while preaching in his 77th year. Carried from the pulpit, he met death on January 28, 1826.

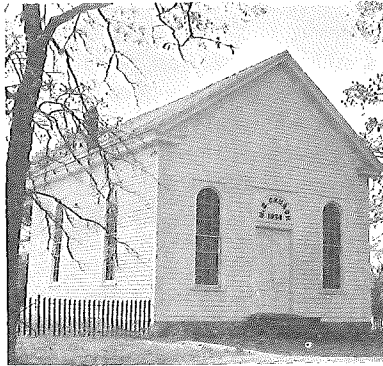
Mr. Toy was of strong intellect and widely read; his influence on the young was of importance to early Methodism. A New Jerseykinsman of a later generation, sea-going Isaiah Toy, followed to some degree in his train. Encountering Methodism at revivals in London, he was encouraged in the faith by Joseph Toy and went on to serve as a Trustee of the Moorestown, N.J. church in 1815, as a Trustee of Asbury Church at Cinnaminson in 1830, and founded Methodism in Palmyra with a Sunday School in 1840 and a Church in 1853.

Joseph Toy was, according to an early Methodist authority of Baltimore, one of the purest men and soundest preachers known to early Methodism – fulfilling a role of great importance as a first Methodist of New Jersey and one of similar importance in the early Church at large.

Lloyd E. Griscom

sources: Rise of Methodism in America – Lednum
History of Methodism – Daniels
Life and Letters of Bishop William White – Stowe
Methodist Magazine, 1826, p. 438
Memorials of Methodism in New Jersey – Atkinson

ESTELVILLE METHODIST CHURCH
formerly called
STEPHENS CREEK METHODIST CHURCH



The Estellville Methodist Church is one of the historic churches of Methodism, one which played a part in establishing Methodism as a dynamic force in that portion of Gloucester County which we now call Atlantic County. Here, living in the pines, were a number of men who controlled many thousands of acres. Among them were the Richards family of Batsto and Weymouth; the Smith

family whose holdings extended from Weymouth Township into Cumberland County; the West family of Catawba and the Estell family of Weymouth Township. These families became instrumental in building several small churches which became beacon lights of a new and growing religious force.

John Estell, who owned a very substantial part of the land in the Township called Weymouth which had been set apart from the Township of Great Egg Harbour, was born July 5, 1780. This was four years before the Methodist Church was organized. He married Martha Knowles and to their marriage a son, Daniel E. Estell, was born.

A resolution passed on the tenth day of December 1831 gives us some guidance in knowing about the early worship in this area. The resolution is as follows:

Be it remembered that the Christian Society or Congregation of Christians at Stephens Creek Meeting house in the Township of Weymouth, County of Gloucester and State of New Jersey of at least thirty families started as formerly for Public Worship at their usual place of Worship; having first given ten days notice thereof agreeable to our Act of Assembly of the State of New Jersey, Entitled an "Act to incorporate Trustees of Religious Societies. - the twelfth day of June in the year of our Lord Seventeen hundred and ninety-nine.

By a plurality of voice of the Society or congregation as were present did then and there elect and choose Joseph Townsend,

Joseph Ingersoll, Daniel E. Estell, Samuel Steelman, William Steward, Smith Collins, and Robert Smith to be trustees of the same. The Trustees took the name of Methodist Episcopal Church at Stephens Creek tenth day of December 1831. Steps were taken promptly to erect a Church on land, the title of which was in John Estell. It would seem that there must have been an understanding with John Estell that upon the completion of the Church, he would deed to the Congregation, the land on which the Church was erected, together with land for a cemetery. On the first day of January 1834 for a consideration of one dollar, John Estell, Esquire, deeded to the trustees of the Methodist Episcopal Church at Stephens Creek, in the Township of Weymouth and State of New Jersey. The exact description of the land is in a deed recorded on August 4th, 1834 in book K 3 of Deeds page 393 at Woodbury, New Jersey.

Alfred L. Scull, late of Mays Landing, a few years ago found an old book of records from which a number of important facts concerning this Church were learned. This old record shows that the cost of erection of this building was \$621.21. The same old record book shows that a total of gifts received from 45 individuals, includes the name of Rev. Charles Pitman. The list includes a gift of \$100.00 from John Estell and a gift of \$50.00 from David Estell totaling \$464.92. There was still a shortage of \$156.29 which was paid by Mr. John Estell.

Another old memorandum lists among the teachers in the Sunday School two young ladies whose names were Rebecca Smith and Ruhama Estell. Rebecca Smith was born November 9, 1821. On January 20, 1849 she became the wife of Daniel E. Estell, one of the original trustees of this church.

After the organization of the Society as a Methodist Church it became a unit of the Bargaintown Circuit. This circuit was so large that although it was served by two ministers it was so extensive that small attention could be given by these two men to the individual churches of the Circuit. This continued for eighteen years. This condition also had its advantages. The Quarterly Conferences of each church could recommend to the Presiding Elder members to serve as Exhorters and Local Preachers. These men carried the burden of keeping the churches open but lacked the power to marry or serve Communion. The system did lead to the development of men who afterwards entered the ministry.

The New Jersey Annual Conference in the year 1852 organized a new circuit of six churches. Estellville was one of the six.

The circuit was to have its headquarters at Mays Landing where, four years previously a fine new church, two stories in height, had been built. Rev. Clark Polley was appointed as the pastor. During the year he served, I can well imagine the Estellville charge received special attention for during that year Rev. Polley married Miss Ruhama Estell, one of the Sunday School teachers mentioned above.

The Village of Stephens Creek or Estellville seemed to have its greatest period of prosperity during the period when three industries were being operated in the Township of Weymouth. These industries were a furnace, a glass factory, and a saw mill. The last of these to continue in operation was the saw mill. As these industries closed economic conditions made it necessary for families to re-locate and the Church entered into a declining period.

During 1917 soon after the United States entered World War I the Bethlehem Steel Corp. purchased many thousands of acres extending along the easterly side of New Jersey Route No. 40 from Mays Landing to the Tuckahoe River where a shell loading plant was being constructed. Included in the lands acquired by Bethlehem was the Collins farm. This family who had been among the strongest supporters of the Estellville Church, then moved to Mays Landing. The Historical Society owes much to this family for the time given and work performed that this Church could be preserved.

There is in existence an old record book showing meetings were held to elect trustees in the years 1838, 1840, 1844, 1863, 1871, 1875, and 1877.

There are two meetings of record held on May 17 and May 23, 1881. At the last mentioned meeting Asbury Chester, Somers Townsend, James Ingersoll, Somers Collins and Henry Collins were elected as Trustees. A resolution was presented at this meeting to collect five cents from each member for church repairs. Workmen, at that time, apparently did not charge as much for their services as to-day.

There was an organized Sunday School, Edmund Scull being the Superintendent. Two other teachers who taught in the Sunday School were Elizabeth and Sylvia B. Estell. Named in the old memorandum book as scholars were Catherine Fisher, Emeline Gaunt, Catherine Morris, Maryanne Springer, Joanna Wheaton, Sidney Shaw and Emily Shaw.

After the Bethlehem Loading Company had no further use for the land many acres were sold for a game preserve thus taking it

off the market as potential home sites. Perhaps in the not too distant future the demand for homes may cause this community to live again and a project to determine exactly how the title to the Church and Cemetery now stands should be explored by the Historical Society.

That this Church is standing and in as good physical condition as it now is, the Conference should express its thanks to the Collins family for they have contributed more of their time and money than any other family I could mention and it is due to the co-operation of Mrs. Pauline Collins, wife of Harry Collins of Mays Landing, that the Church was opened for the annual historical meeting last year.

George W. Ridout, who served in 1903-07, may have been the last minister to hold services regularly on Sunday afternoons. For many years the anniversary of the Church has been celebrated the first Sunday of October each year. For several years Dr. Andrew Christian Braun was the speaker at the annual services. For a time after his transfer from Ventnor to Trenton he continued, however, as World Wide Communion Sunday likewise falls on the first Sunday of October, Dr. Braun felt compelled to ask to be relieved from this annual task.

Since that time Dr. Norman Paullin, one of the best known and loved orators of the Baptist Church has had the annual privilege of filling the pulpit on anniversary Sunday.

To Dr. Paullin the assignment is like a home coming personally as he was raised in the little Baptist Church at Palermo, just a few miles away.

Who knows then what potential talent may be found in some of these small churches for where ever possible they should be kept open.

Clark S. Barrett

FORMER DELAWARE CONFERENCE CHURCHES

In June of 1965 the Churches of the former Delaware Conference that were located within the bounds of the Southern New Jersey Conference became a part of the Conference. Since a brief history of these churches is not included in the Methodist Trail, the history of our conference published in 1961, it was decided to use this yearbook as a means of bringing the history of these churches of our conference to your attention. Some of these historical sketches were included last year. Below is a brief history of others. We will continue to include some in further editions of this booklet until all have been printed. (*Ed. Note*)

ST. MARY STREET METHODIST CHURCH Burlington, New Jersey

St. Mary Street Methodist Church had its origin in the early 1870's as a direct outgrowth of the Mission Chapel established in 1877 on St. Mary Street near Federal Street, by the Broad Street Methodist Episcopal Church. For 25 years this mission was an exclusively white organization.

Later colored people taking up residence in the neighborhood began attending the chapel and joined the church in good standing, and as the colored membership increased, St. Mary Street M.E. Church became a colored organization in connection with the church at Delair.

Until 1919, when the Rev. J. H. Blackiston was pastor, the St. Mary Street Church was controlled by the Broad Street Methodist Church. By October of the same year, the entire board was composed of the following colored trustees: Lewis Phillipa; Perry Binn, William Warner, W.O.C. Johnson, Perry Hynson and Draper Lee. The Broad Street M.E. Church then passed the title to this Board as the legal representatives of the St. Mary Street Methodist Church.

From 1919 to 1950, twenty two pastors served the church. In 1950 the Rev. Horace J. Fisher was appointed pastor. He has served seventeen years. The following names are pastors that served the church: D.W. Robinson, C.W. Pullett; Benjamin Harris, Nelson Reed; S.J. Hamon, B.A. Arnold; C.E. Kincaid; J.E. McBride; J.F. Peaco; S. J. Spellman and O.F. Annals.

Horace J. Fisher

MOUNT HOPE METHODIST CHURCH Salem, New Jersey

In the year 1801, tomato eater, Robert Gibbon Johnson, sold a parcel of his farm and made a deed to Reuben Cuff, Cuffy Miller, Andrew Miller, and Chance Moore – members of the Trustees. This is the present site of the Mt. Hope Methodist Church.

Thus, sixty-three years before the Delaware Conference was organized, the seed of Methodism had so taken root that Mt. Hope Methodist Episcopal Church was an organized church.

Mt. Hope has the distinction of being among the first churches to hold conventions before the organizing of the Delaware Conference. This was under the Episcopal leadership of Levi Scott.

In 1832 the "Covenant of Assumption" was agreed upon and was to become effective in 1835. This plan was that Ebenezer, Salem, Nazareth and Zoar churches would become separate stations.

In the year of 1864, Mt. Hope was in the Delaware River District, Rev. Isaac Hinson, Presiding Elder. This district was composed of five charges. The pastor of Salem at that time was Rev. Harrison Smith. There was a membership of ninety-five. The pastor baptized that year twenty-six children. There were thirty Sunday School scholars, four officers and teachers. The probable value of property was Sixteen Hundred Dollars.

This was the meager beginning of Mt. Hope Church in Salem. Some of the persons who had a hand in this meager beginning were: Nathan Mills, William Dunn, Simon Risbon, George Rakes, John Mander, Charles Henry, Arthus Gibson, Allen Brooks, Henry Moore, Hannah C. Moore, Mary E. Anderson, Mary Jones, Edith Brown and Ella Rownds. The following ministers gave heroic leadership to this loyal Christian group: Rev. James E. Webb, Rev. G. E. Washington, Rev. L. W. Deakens, Rev. W. T. Coles, Rev. J. R. Brinkley, Rev. J. H. Winters, Rev. E. E. Parker, Rev. J. M. Hubbard, Rev. J. R. Waters, Rev. W. J. Parker, Rev. L. Y. Cox, Rev. M. T. Webb, Rev. Frederick J. Lee; Rev. Abraham Brown, Rev. C. S. Sprigg, Rev. W. C. Dickerson, Rev. W. E. Thomas, Rev. George L. Waters, Rev. J. F. Molock, Rev. W. J. Moore, Rev. M. W. Waters, Rev. F. J. Handy, Rev. David H. Hargis, Rev. W. A. T. Miles, Rev. W. B. Nelson, Rev. G. T. Fields, Rev. R. W. Thomas, Rev. Howard A. Bailey, Rev. L. R. Elzey, Rev. R. C. Hughes, Rev. Augustus Chancey, Rev. Charles E. Klah, and Rev. Cyrus W. Derrickson.

C. W. Derrickson

MT. ZION METHODIST CHURCH Lawnside, New Jersey

Mt. Zion Methodist church was organized in 1828. Prior to that, between 1815 and 1828 the church was in its formative stages.

In 1827 George Wooly, Circuit Rider on the Old Burlington Circuit, requested John P. Curtis, a resident of Magnolia and a member of a class under John Hood, the first class leader of Old St. George Methodist Church, Philadelphia, to oversee our group. With this leadership we developed, spiritually, educationally and financially.

Meetings were held in private homes. The financial plan was to start a sinking fund of two cents (2¢) a week to purchase land and build a church.

On March 3, 1828 Joseph Jennings of Waterford Twp., Gloucester Co., sold to our 1st. trustees the tract or parcel of land on which we have built at different times four churches in which we worshipped. Our present structure which is the 4th. building was completed and dedicated by Bishop Cyrus D. Foss on October 15, 1905. The building Committee consisted of Rev. Walter Jefferson Moore, pastor, William Williams, William H. Benson and Laurence Landin.

In 1911 George Williams Sr. and Herbert Still through fund raising purchased and presented to the trustees our church bell. Since then many new things have been added to the church to aid in the worship of God.

The present parsonage was purchased and moved to the present site during the Rev. E. V. Wimberly's pastorate in 1951.

The complete renovation of the church was completed and rededicated on October 29, 1965 under the able leadership of the Rev. O'Connel Milbourne. The same year Mt. Zion became a member church of the Southern New Jersey Conference.

Elwood L. Bryant

ST. MATTHEWS METHODIST CHURCH Delair, New Jersey

In October of the year 1867, in Delair, New Jersey a group of Christians, among whom were William Anderson, William DeShields, and Mrs. Elizabeth Severre, met and decided to organize a church. This church is actually an outgrowth of camp meetings that had been organized by a Baptist mission.

The first pastor, assigned by the organized Methodist Society, was the late Rev. Hooper Jolly. The building which housed the first congregation is no longer standing. This first building was heated by a stove in the center of the room and had its light provided by kerosene lamps.

The present structure was erected during the administration of the Rev. W. P. Tunnell in the year 1893. It was dedicated by the late Rev. H. A. Monroe, who was presiding Elder of the Philadelphia District, at the time.

The present building was remodeled during the pastorate of the late Rev. E. F. Morris. Since that time it has undergone several improvements by the Rev. G. M. Landon, J. H. Stevenson, and C.S. Sprigg. Under the present pastor, the Rev. Howard S. Franklin, the basement has been completely remodeled with the addition of new furniture.

The church celebrated its one hundredth anniversary in October of 1967 and expects to start building a new edifice in 1968.

MT. ZION METHODIST CHURCH Woodbury, New Jersey

In 1912, a group of inspired christian men and women, desiring a dedicated church in which to worship, secured a property on the corner of Stuart Street and Lafayette Avenue in the city of Woodbury, New Jersey. The founders were John Walker, a local preacher; James Scott, Mary Coy, James Tilden, Charles Walker, Sr., Dora Tilden, Elizabeth Blake, Perry Tilden, Melinda A. Tilden, Joseph Tilden, Bessie Tilden, Nora Ayers, Linda Walker, Ella Walker, Annie Meads, and Margaret Baynard.

Due to the merger of three denominations of the Methodist Church in 1940, the Mt. Zion Methodist Episcopal Church was changed to Mt. Zion Methodist Church, and continued to be so identified until after the transfer of the churches of the Delaware Conference became disestablished and were assigned to other conferences of the Methodist Church; Mt. Zion Methodist Church was then made an integral part of the Northeastern Jurisdiction and assigned to the Camden District of the Southern New Jersey Conference, in 1965. A year later, the congregation of the Mt. Zion Methodist Church was merged with the congregation of the Wesley Methodist Church, Egg Harbor Road, Jericho, Deptford, N.J., and the name of the present church was changed to Mt. Zion Wesley Methodist Church. A lot has been secured by the conference for the building of a modern church sanctuary and education building on Glassboro Road in Deptford Township.

We are presently working on a three-year stewardship crusade plan to assist in the building of our new church.

The Wesley Methodist Church, which was really the forerunner of the present Mt. Zion Wesley Methodist Church was founded in 1906 by a small pioneer group of christian men and women, who laid the foundation of the Wesley Methodist Episcopal Church, located on Egg Harbor Road, Deptford, Gloucester County, New Jersey. The area is more familiarly known as Jericho. The founders were Andrew Davis, Emma Dorsey, Alexander Dorsey, Van Buren Gilbert, Benjamin Riggs, Annie Tillman, and Aaron Tillman.

HAVEN METHODIST CHURCH Quinton

The Haven Methodist Church was founded by John Berry, a slave in one of the southern states, who escaped captivity and came to Southern New Jersey. Mr. Berry's nephew, Adolphus Berry, is a member of the Southern New Jersey Methodist Conference. Mr. John Berry was given a piece of land on which to live, not far from Burden's Hill. Being a Christian, God-fearing man, he saw the need for a church within the community and set out to organize one. The first building for worship was converted from an old school house. It was called Berry's Chapel Methodist Episcopal Church. It was incorporated January 28, 1871.

Around 1875, Bishop Haven of the Methodist Episcopal Church stated that any newly organized church that would accept the name, Haven, as church name would receive a sizeable sum of money from him toward a new church building. In 1877, the officials and members of Berry's Chapel M.E. Church contacted Bishop Haven and received \$400 from him. A new church was erected and chartered as the Haven Methodist Episcopal Church. The people worshipped in that sanctuary until 1923 when the congregation received a land grant on Highway 49 near Cool Run Road. A basement was dug, and the congregation moved there from the old church. The people worshipped in the basement until the present edifice was completed in 1926.

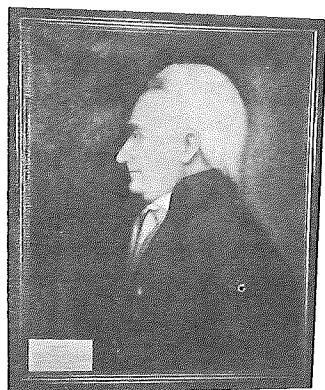
In 1939, the name was changed from Haven Methodist Episcopal Church to Haven Methodist Church, in line with other Methodist Churches throughout the nation. The mortgage was burned on the parsonage and it was dedicated February of 1966 under the leadership of the present pastor, Rev. Gilbert A. Sherman.

ALONG THE ASBURY TRAIL

A compilation of the Preaching Places of Bishop Francis Asbury within the bounds of the Southern New Jersey Conference, continued from Volume 2, Number 3, 1967.

STATION	DATES	REMARKS
RODMAN, THOMAS	4/28/1812	Father Thomas Rodman lived 16 miles from Philadelphia on the road to New Brunswick. ⁷²
SALEM	8/22/1783 9/24/1785 10/11/1789 5/11/1802 4/23/1806 4/14/1807 4/24/1814	Methodism started here by Benjamin Abbott in 1774. Abbott, Thomas Ware and other early itinerants are buried in the yard of First Church on Walnut Street. ⁷³
SANDSTOWN	10/14/1786	Mt. Royal in Greenwich Township (See Greenwich). Asbury administered communion on this visit.
SHARPTOWN	4/23/1806	The first M.H. was built outside of town, presumably because the place was considered too wicked to build the church there. The site is marked by an old graveyard. This was known as the Pilesgrove M.H. ⁷⁴
SHREWSBURY	4/30/1809	Asbury preached in the Christ Episcopal Church built in 1765 and still in use. This church possesses a silver communion service given by Queen Anne of England in 1708. ⁷⁵ (See also John Throckmorton).

STATION	DATES	REMARKS
SILVERTON (See Kettle Creek)		
SNYDER, JACOB	4/28/1812	A trustee of First Church, New Brunswick. Asbury spent the night at his home. ⁷⁶
SPOTSWOOD	3/27/1772	Asbury had breakfast here while travelling to Burlington from Amboy. The Spotswood Methodist Church was not organized until 1873. ⁷⁷
SQUAN RIVER	4/27/1809	Manasquan. The Bishop was entertained by Derrick Longstreet, the father of 16 children. ⁷⁸
STERLING, JAMES	10/2/1798 6/21/1815	(1741-1818) Asbury's "old friend" lived in Burlington. He had been a prominent Methodist layman for years. He was a merchant, officer in the Revolution, mayor of Burlington and trustee of many Methodist M.H. throughout the State. He was a special friend and oftentimes travelling companion of Benjamin Abbott. "It is recorded that no layman did more for N.J. Methodism in the early days than did James Sterling." ⁷⁹ (See picture)
STOW CREEK	9/24/1785	A township in Cumberland County, so named after the Creek that separates Cumberland and Salem Counties along Delaware Bay.



STATION	DATES	REMARKS
TAPERS, THOMAS	5/13/1772 6/3/1772 4/22/1806	Thomas and his wife Margaret entertained Asbury on these 3 occasions. They lived 1½ miles from Mantua. ⁸⁰
THROCKMORTON, JAMES JOHN	5/1/1806 4/30, 5/1/1809	James Throckmorton lived near Matawan, John near Shrewsbury. Both are buried in the Shrewsbury Episcopal Churchyard. ⁸¹
TRENTON	5/20/1772 6/8/1772 6/29/1772 7/1,2/1772 7/19/1772 10/20-23/1772 4/22/1773 6/7-11/1773 4/24/1776 4/28/1776 5/1/1776 8/3/1782 8/17/1784 8/28/1786	First Church Trenton calls itself "The First Methodist Church of N.J.," though others dispute this claim. (See History of the First Methodist Church of Trenton by Myrtle A. Kreidler in Vol. 1, No. 1, 1965). April 22, 1773 Asbury laid the cornerstone of the 1st church at Greene and Fourth Streets. ⁸²
TUCKAHOE CHAPEL	4/18/1809	This church at Head of the River near Tuckahoe was dedicated by Benjamin Abbott. Built in 1792 this is the oldest Methodist church building in N.J. Potter's M.H. is older, but it did not become a Methodist Church until 1809. Only yearly services are held here now. ⁸³
TUCKERTON	9/27/1786 9/9/1791 4/22/1809	One of the Stations on the New Mills Circuit, Methodism started here as the result of the work of William Watters and John King in 1773. ⁸⁴

STATION	DATES	REMARKS
TURNER'S	7/14/1772	The Turner family were numerous around Bethel Church, Hurffville. Robert became a travelling preacher. This was probably either John or Benjamin Turner. ⁸⁵
UNION CHAPEL (See Aura)		
WARETOWN	4/24/1809	Methodism here dates from at least 1778 when Abbott preached here. Asbury visited Samuel Brown and Thomas Chamberlain near here. The first church was not built until 1850. ⁸⁶
WARNE	5/1/1806	Thomas Warne lived at Mt. Pleasant near Cheesequake. Joshua and Zekiel Warne both lived at Spotswood. Asbury no doubt stayed at one of their homes. ⁸⁷
WHITE, PETER	4/29/1809	His farm was on the ground now occupied by the Ocean Grove Tabernacle. ⁸⁸
WOODBURY	4/18/1814	Joseph Pilmoor introduced Methodism to Woodbury in 1770. Regular services have been held here since 1797. ⁸⁹
WOODMANSIE, DAVID	4/25/1809	Lived in a home still standing near Potter's Church. He is buried in the yard overlooking his home.
WRIGHTSTOWN (See Penny Hill)		

(Robert Bevis Steelman)

FOOTNOTES
72. Asbury, II, 699.
73. METHODIST TRAIL, 102. Field Notes.
74. Asbury, II, 502, See also sketch, 493.
75. Asbury, II, 600.
76. METHODIST TRAIL, 205.
77. Asbury, I, 24. METHODIST TRAIL, 275.
78. Asbury, II, 599.
79. Asbury, I, 609, fn.
80. Asbury, I, 33.
81. Steelman, ALONG ASBURY TRAIL, 26.
82. JOURNAL references.
83. Verna Applegate Morgan, HEAD OF THE RIVER M.E. CHURCH, 1965, 4.
84. Bennett, PREACHING PLACES OF ABBOTT, 29.
85. Simpson, HISTORY OF BETHEL CHURCH, 11.
86. Asbury, II, 599. METHODIST TRAIL, 224.
87. Asbury, II, 504 fn.
88. Asbury, II, 600 fn.
89. METHODIST TRAIL, 169.

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